

# The Brethren Evangelist.

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## EXTRA CALL.

Can we not have a general rally of subscriptions to EVANGELIST beginning with September 1st at 50cts each? Our agents can do a grand work for the cause if they will put the paper from now to the end of the year, into the homes of every family represented in the church.

We are confident that the majority of those who take the EVANGELIST the next four months will not be willing to do without it next year; and inasmuch as it is easier to get a subscriber for four months at fifty cents than twelve months at \$1.50, we make an earnest call upon all our agents and friends to push the circulation of the EVANGELIST with a zeal that does not take "no" for an answer.

## SEND YOUR PASTORS TO NATIONAL CONFERENCE.

We could most heartily wish that scores of our churches would release their preachers for the month of August and send them to Chautauqua for mental, physical, and spiritual invigoration. No investment would pay them better, for their preachers would return with quickened minds and hearts, and a wider outlook on the world's work and needs. It is a narrow, mistaken idea, which regards a minister's vacation as so much lost time, when he is storing up vital energy and fresh ideas and methods for his work. Give your preacher up a month that you may receive him back a broader, wiser, stronger, and more efficient minister of divine things. Try it.—Christian Evangelist.

We have no sympathy with the notion that preachers should have vacations for hunting, fishing and other similar diversions, because we do not believe that such use of time returns the pastor to his work with either strength or knowledge gained adequate for the time consumed.

But educators have learned that it *pays* the state to bear the expenses of teachers' institutes, and to pay the teachers for the time occupied in attendance at such institutes. Many churches have long ago adopted similar measures in regard to their

ministers. No one can point to a single congregation that has suffered as a result of it; but it is not hard to find churches that have just literally dried up and blown away through supposed economy in finances which prevented participation in such associations.

In a church like the Brethren the importance of a full attendance at all its conferences is imperative; because we have no organic tie binding us together. We have only an *association* of churches in our conferences. They are not and can not be made organizations of the church without an ecclesiastical revolution. Our conferences are not and can not be made authoritative interpreters of the Scriptures, nor courts nor juries to hear and decide difficulties between members, churches, or members and churches.

We do not therefore meet to interpret Scripture nor to settle disputes, but to adopt plans of co-operation in such lines of work as the Brotherhood has a common interest—missions, education, and literature being perhaps the principal ones—and to foster and develop the badge of our discipleship—love for one another.

It is impossible for people who never come in *personal contact* to be united in love as it is for those who do. For this reason it is we think commanded that we forsake not the assembling of ourselves together. There being no organic tie binding us every one not wilfully blind must see that we will indeed merit the stigma which our Conservative brethren cast in our teeth, that, the "Progressives" are *so loose* "unless we faithfully meet in our associations."

Inasmuch as "like priest, like people" is accepted as an axiom, we can depend upon it that if the pastor does not attend the conferences his people will not do so; and soon the *association* tie will become so weak that no one will know there is any.

We therefore most heartily concur in the paragraph which we clip from the CHRISTIAN EVANGELIST, and ask you to kindly look back to it and read again.

## AT IT.

Notwithstanding the advice of rhetoricians that speakers and writers should take long subjects, we prefer short ones. The above is perhaps the shortest subject we have ever used, but it expresses what we use it for fully and properly.

A business that is open only at intervals, or a man that works only occasionally are not looked upon as being elements of force or importance. Factories, furnaces, and transportation companies which know no sleep, nor rest, nor vacation, nor holidays, nor "half-time" are what *tell* upon history and destiny.

In the fable it was sleeping that lost the race to the hare, and it was keeping everlastingly "at it" that won it for the tortoise.

The majority of our pastors are sincere in thinking that to preach two sermons on Sunday and conduct a prayer meeting in mid-week, and visit among the membership two or three days out of each week is a task which only the strongest can bear, and that they can endure it for a few years at most.

From a continuous and close observation we are convinced that the difference in the results of different minister's work is far less in natural gifts and qualifications than in *application*. "An ounce of energy is worth a pound of talent," and no mistake about it.

Any one who could so arouse all our ministers as to make them double *hopeful effort* would give us preachers infinitely more useful than if they were given double the knowledge.

We know a man forty-seven years of age who averages and has averaged for years twenty-one discourses per week almost the whole year through; and as to his health there does not seem to be a crack or check in it.

Of course work must be entered into with love and hope. By hope we are saved. If we had the engaging of a minister it would make no difference what other qualifications he had, if he was without hope, despondent and gloomy, we would never consider him as a possible pastor.

But given a man full of hope, whose trust in God was a reality and not a hollow pretense, who would keep right down to solid work day in and day out, keeping everlastingly "at it," stone walls would fall before him as they did around Jericho at the blast of the ram's horn in Joshua's hand.

It is very seldom that one hears any complaint against his congregation from a pastor who keeps "at it" all the time. But just find one who spends half his time loafing, and disputing questions discussed in the metropolitan dailies and the other half preparing sermons on the subject discussed and you will find a minister who has precious little good to speak of his work or his people. Keep the minister that keeps "at it."

No man is truly brave who hasn't the courage to do right.

What a little god some very big people worship.

It costs less to be contented than it does to be unhappy.

In patiently toiling a hundred and twenty years without making a convert, Noah pleased God as well as Peter did by having "about three thousand" on the day of Pentecost.